Harvest-Home:

BEING

The Summe of certain

SERMONS

upon *Job* 5. 26.

One whereof was Preached at the Funeral of Mr. *Rich. Mussom*, an Aged godly Minister of the Gospel in the Royally Licensed rooms in *Coventry*; the other since continued upon the Subject, by *J. B. D. D.* Late Pastor of the *Holy Trinity* in that Ancient and Honourable City.

The first part being a preparation of the Corn for the Sickle.

The Latter will be the reaping, shocking and inning of that Corn which is so fitted.

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The Preface.

THis ſmall Treatiſe concerning the happy and heavenly end of an holy life, the Authour hath preſumed to ſend to ſome of his noble and moſt worthy friends; as an Earneſt and Token of his hearty thankfullneſs for ſundry expreſsions of their bounty, in his now declining Age; humbly deſiring of them to receive it as ſuch; and of Almighty God, that they who have thus miniſtred to one of the Labourers of his harveſt, may be (by this or other means) found wheat, meet to be laid up in the Garner of him, who is the great Husbandman, which will be the great rejoycing of him who is their bounden ſervant, and dayly Oratour at the throne of Grace

J. B.

Iob 5. 26.

Thou ſhalt come to thy Grave in a full age like as a ſhock of Corn cometh in, in his ſeaſon.

SECT. I.

The certainty and neceſſity of Death to all, the priviledges of the godly; both in every State of life; and in death it ſelf.

THis Text preſents to every heedfull eye
The unavoidable neceſſity
Of dying naturally, or violently;
There is not one
That lives on Earth, but ſhall ere long be brought
Unto the Grave: yet they may ſing, that ſought
To God in truth; and righteouſneſs have wrought:
To God alone
Committed have their cauſe; reſigning
Themſelves into his hands; not once repining, Ver. 17.
At the Almighties Chaſtning; nor declining,
When God doth call:

At leaſt Endeavour with their utmoſt might,
To ſeek, commit, ſubmit, as in his ſight
Walking continually, with hearts upright:
These ſurely ſhall

Ver. 18. Find, when God maketh ſore, He bindeth up;
Into their hands gives an all-healing Cup;
And when he others wounds, they Dine, and Sup
With bodies whole.

Ver. 19. In ſix, and ſeven troubles he delivers;
Each evil in thoſe troubles breaks to ſhivers;
At ſhapes whereof each ill man quakes and quivers:
Alſo the Soul

Of every godly man untouched ſtands;
Free from the force of Body-killing bands;
Their perſons alſo ſcape their Enemies hands;
And they are hid

Ver. 20. By powrfull providence from the ſcourge of tongue;
Nor ſhall they fear deſtruction coming ſtrong
Upon them; but thereof, ere it be long
Be fairly rid.

Ver 22. Ver. 23. At famine and deſtruction they ſhall ſmile;
Yea laugh at both; for God ſhall reconcile
Both beaſts, and ſtones, within a little while,
Friendly to them.

Though for a while ſome Creatures may annoy
And trouble them, yet ſhall they not deſtroy;
Nor, when their forces all they do employ,
Ever undo them.

Ver. 24. And they ſhall know their Tabernacle ſhall
Be in ſweet peace; their habitation ſmall

Capa-

Capacious enough to hold them all,
And theirs, ſhall be;

When they it viſit; nor ſhall they offend
Sinningly: likewiſe ſhall their ſeed aſcend Ver. 25.
To greatneſs; and as Spires of Graſs, at end:
Their Eyes ſhall ſee

It ſpring, and flouriſh: the Poſterity
Of pious Parents have this honour high,
They're under influences heavenly.
Laſtly, when fate

Knocks at their door, they heartily are willing
To open to it, Sith it is not killing;
But opens to them Promiſes fulfilling;
The glorious Gate

That lets them into laſting happineſs:
They therefore bear Deaths call with joyfulneſs:
Embrace him in their Arms with cheerfulneſs:
they ſigh, and groan

To dye, and be with God and Chriſt, at reſt:
From Sinfull paſſions, which they much deteſt:
From Travels, Troubles, wherewith ſore oppreſt
They ſadly moan:

They come unto their Graves, even as it were Ver. 26.
Upon their own Feet, without any fear
Going into them; and while they are here,
In life abiding,

They ſhall have health, & ſtrength, and wealth at will;
And multitude of years their Age ſhall fill:
A Comely buriall alſo; nothing ill
At all betiding.

O Then, who would not be a godly man!
When ſuch a Troop of good does all it can,
To make him happy! Let us further Scan
His thriving Bliſs:

He ſhall aſcend, come in, as doth a ſhock
Of Corn into the Barn; there ſhall no Block
Be laid to hinder his free pace; no Lock,
No Bar there is

To ſtop his paſſage thither; when the time
That he muſt dy is come, the bells ſhall Chime;
Church-bells above the Stars, thus calling him,
Come, come up hither.

Angels, and bleſſed Saints crying aloud;
Make haſte to us, and leave the ſinfull crowd,
That wraps poor Wights on earth, as in a ſhrowd,
Shut up together.

An entrance in among the heavenly Quire
Shall patent be, according to deſire:
And there with Love as hot as any Fire,
His panting Heart

Shall filled be; his tongue ſhall alſo ſing
The praiſes of his tender-hearted King;
Who dyed that he might live: each one ſhall bring
His ſeveral part;

Joyning together, *Hallelujahs* ſound,
To all eternity: and there ſins round,
Courſing it in a ring, ſhall not be found:
Compleat perfection

Of holineſs, and happineſs, poſſeſt
By all alike, from greateſt to the leaſt:

Both

Both ſouls and bodies ever fed with bleſt,
And ſweet refection:
Theſe Leſſons two, thus taught ith' Text;
The certainty of death, and next,
The promiſes of good to ſuch,
As pious are, wee'l briefly touch.

SECT. II.

The certainty of Death proved by the joynt Suffrages of Heathens, Teſtimony of Scripture, and Concurrence of Natural Cauſes: the time, place, means, and other circumſtances of it unknown to us, are known only to God: And we are exhorted thereupon, not to ſearch after the knowledge of them.

And firſt that every Mothers Child muſt dy;
Hear Heathens firſt, ſpeaking thus ſeriouſly:
We all do tend one way; and ſoon or late,
We claſp our Earth in Lifes expired date.
Th' impartial Fates, whom all mankind are under,
With keeneſt ſciſſars ſnip lifes thread aſunder.
Deaths tract we all muſt tread; our lives fair light
Muſt be obſcur'd, and ſet in Deaths dark night.
Both crowned Kings, and mitred Popes muſt yield
To Death's ſubjecting Rod, and quit the Field.
Pale Death ſtands knocking at the lofty Towers
Of Kings, as well as Beggars Huts, all hours.
With equall foot, this debt we all muſt pay
Heathens thus heard; what ſacred Scriptures ſay,

Serius aut citius metam properamus ad unam.

Lanificas nulli tres exorare puellas
Contigit---

Non Ducis imperium non regia mitra,
Corona Pontificis ſummi &c.

Pallida mors æquo pede pulſat pauperum Tabernas, Regumq; Turres.

Let

Let us hear next: What man is he that liveth
And ſhall not feel the ſtroaks death daily giveth?
We muſt needs die, and be as water ſpilt
Upon the ground; involv'd in *Adams* guilt.
That they ſhall die, the living know full well;
The Grave's the houſe where all ere long muſt dwell,
This is the way of all the earth, Decreed
It is by God, the Worms on all ſhall feed.

Natural Cauſes may be given, why
All bodies periſh neceſſarily;
The elements ſtriving daily to Supplant;
Some one in time will be predominant:
Next the firſt matter, burning with deſire
Of new forms, longs th' old ſubject may expire;
And freſh ſucceed. Thirdly the Radicall
Moyſture conſuming ſtill, threatens a fall;

After its paſs'd the height of augmentation;
And waſted, needs muſt follow diſſipation.
Fourthly the Blood, as it grows old grows thick,
By ſlow degrees, and ſo corrupteth quick.
The Spirits alſo, natural in the veins;
And vital in the Arteries (by means
Whereof the life's maintain'd) and animall
In nerves (whereby Senſations made) theſe all
By uſe and labour waſte. Theſe cauſes cry,
All humane bodies muſt conſume and dy:
Teſtaceous Veſſels; and obnoxious
To caſualties, that are moſt various.

Two ranks of men there are; ſome good, ſome bad:
Deaths Cannon plays againſt them both: 'tis ſad
To think why theſe muſt die; that they may go
To their own place, to live in endleſs woe;

Pſal. 89. 48.
2 Sam. 14. 14.
Rom. 2. 12. 14. 17.
Eccl. 9. 5.
Job 30. 23.
Joſ. 23. 14.
1 Kings 2. 2.
Job 24. 20.

2 Cor. 4. 7.
Eccl. 9. 2.
Heb. 13. 2.

Acts 1. 25.

Death

Death is to them an entrance into Hell:
Not ſo to thoſe who ſtudy to do well:
Yet they muſt die; that being freed from ſin,
And death, by death; they may have entrance in
To heavenly manſions; and be ever there,
With God and Chriſt, loving without all fear;
Receiving their reward of Gods free grace;
With joy beholding his moſt glorious Face.

The point is prov'd; the reaſons rendred, why
All, as well good, as bad muſt doubtleſs dye.
The circumſtances where, and when, and how,
Are onely known to God; and we muſt bow
To his good pleaſure. Firſt for time, it is
Determined by a Decree of His;
The criticall, and punctual time; Before
Which, none ſhall part with life, on any ſcore;
Beyond it ſhall not live a moment. Whether
The term of life be fixt, or altogether
Moveable; *Job* hath ſtated: ſome ith' womb,
After a ſhort, dark life do find a Tomb:
(A thouſand Sculls found in one Nunnery)
Some born alive, die in their infancy
In Childhood, Youth, and Man-age, very many:
The reſt filled with years. Death ſpares not any.
The Poem ſtil'd Mortification,
Tranſcrib'd, may prove edification.

How ſoon doth man decay!
When Cloaths are taken from a Cheſt of ſweets
To ſwaddle Infants, whoſe young breath
Scarce knows the way;
Thoſe Clouts are little winding ſheets;
Which do conſign and ſend them unto Death.

When Boys go firſt to bed,
They ſtep into their voluntary Graves;
Sleep holds them faſt; onely their breath
Makes them not dead;
Succeſſive nights like rolling Waves
Convey them quickly, who are bound for death.

When youth is frank and free,
And calls for Muſick, while his veins do ſwell;
All day exchanging mirth and breath
In Company;
That Muſick ſummons to the Knell,
Which ſhall befriend him at the hour of Death.

When man grows ſtay'd, and Wiſe;
Getting a houſe and home, where he may move
Within the Circle of his Breath;
Schooling his Eyes;
That dumb incloſure maketh love
Unto the Coffin, that attends his Death.

When age grows low, and weak,
Marking his Grave, and thawing every Year;
Till all do melt, and drown his Breath;
When he would ſpeak;
A Chair, or Litter ſhews the Bier,
Which ſhall convey him to the houſe of Death.

Man ere he is aware,
Hath put together a Solemnity;
And dreſt his Herſe while he hath breath
As yet to ſpare;
Yet Lord inſtruct us ſo to dy,
That all theſe dyings may be life in Death.

We all are full of holes, and take in Water
At many breaches; made of brittle matter;
At any time may be depriv'd of breath;
We know not when: God knows our hour of death.

And as the Time; the Place is known alone
To God; ſcarce any of us, but can own
The place where firſt we took our breath; but where
We ſhall breathe laſt, this doth to none appear,
But him, whoſe breath gave us both life and ſhape.
The place aſſign'd by him; none can eſcape
That ſtrives to ſhun't: Th'infants of *Bethlehem*
Crying in Cradles, Souldiers murther them.
Eglon is kill'd in's Parlour. In the field
King *Saul* is ſlain. His temple would not ſhield
Sennach'rib from dying in't. *Iſhboſheth*
Upon his bed bereaved is of breath.
Joab at th' very Altar. As the place
Uncertain is, where we ſhall end our Race;
So is the manner how: A thouſand ways
There are, whereby men terminate their days
By ſickneſſes moſt ordinarily;
Of other ways there is infinity.
The Children of *Jeruſalem* do dye
By famine: *Sodom's* by Saturity:
Some dye by Bears; ſo Children that did jeer — 2 Kin. 2. 23, 24.
The new ſeen baldneſs of the Zealous Seer.
And ſome by Lions; ſo that Prophet dyed, — 1 King. 13. 24.
Who did obey, not God, but him that lyed.
Herod by worms gave up the Ghoſt. *Jobs* Sons — Acts 12. 23
And Daughters had their diſſolutions, — Job. 1. 18, 19.
In midſt of feaſting, by the ſudden fall
Of that Houſe, where they fed together all.

Numb. 16. 31,32,33. *Corah*, and his Complices Swallowed were,
By th' earth that opened (ſo they payed dear
For their rebellion.) By a broken Stone
Judg. 9 53. Caſt from a Tower, *Abimelech* is gone.
2 King. 16 18. Two Captains and their fifties were by Fire
(Call'd for and ſent from heaven) forc'd t' expire.
1 King. 16. 18. *Zimri* was burnt in his own Palace, by
A Fire himſelf did kindle wittingly.
Some dye by Dogs, *Euripides* did ſo.
Some by a Fly; a ſeeming ſilly foe:
So did a Pope of *Rome*. A Counſeller
Of the ſame City, ſtrangled with an Hair.
Tullus Hoſtillius was with lightning ſtruck.
Homer, becauſe he at a riddle ſtuck,
Propos'd by Fiſher-men, dyed with grief:
And *Sophocles* with joy, being judged chief
By one voice onely in a prize of learning:
Wherein he ſhew'd a judgment beſt diſcerning
A Raiſin ſtone did ſtop *Anacreons* breath.
Thus numberleſs have been the ways of death.
O by how ſmall a thread does our Life hang!
When ſuch ſmall things can give a deadly pang!
In what ſhape death unto him will appear,
No man can tell: theſe are to none made clear:
Time, place, and manner of mens dying known
Are unto God; and unto him alone.
Theſe being ſecrets, hid i'th breaſt of God
Let us not ſearch them; but while our abode
Is here below; and while we move within
The circle of our breath, let us begin
To ſchool our eyes, and minds, at length, and try
What uſe to make of deaths neceſſity.

SECT.

SECT. III.

An Enquiry why men decline fitting themſelves for that Death, that is thus certain: Three Reaſons of it aſſigned: directions how to overthrow any force that is in them: an Exhortation to dye dayly, and the way of its performance diſcovered: good men have no reaſon to fear death; and why.

BUt firſt a queſtion muſt be anſwer'd; why
Men every where are found ſo brutiſhly
Sottiſh, and ſtupidly irrational;
That few do fit themſelves againſt their fall.

The reaſons are; firſt they immerſed are
In buſineſſes, and pleaſures of this life;
To manage, compaſs theſe is all their care;
In this they ſtrive, and dearly love the ſtrife;
Theſe earthly things take up their thoughts; expell
All ſerious minding either of Heaven, or Hell.

As Ants are toyling buſily together,
From morning until night, with ſtrength ſo ſteady,
To get proviſion in, in ſmiling weather;
Regarding not at all the foot, that's ready
To cruſh them; ſo doe people generally;
Conſidering not at all that they muſt dye.

A ſecond reaſon is, Men look on Death,
As farr off; moſt preſuming that they may
Retain, till they be very old, their breath; Ver. 17.
And that its time enough when their laſt day
Is near approaching, to begin to live
A life of Godlineſs; that God will give

Them when they will, grace to believe, repent:
They think it folly to forbear delights
Of life, which is beſt ſpent in merriment;
Eat, drink, ſport, ſleep; they will put away frights
Of future judgment; theſe thoughts putting by;
That th'onely thing worth living's well to dye;

To learn how to the world to dye; and then
How to dy e out of it: and that the vaſt
Concern of the eternal ſtate of men
Requires their freſheſt ſpirits, ſtrength, and haſte:
They ſhould think thus that not a dying ſigh
Will waft them over to thoſe joys on high:

Bedrid devotion; Chimney prayers, the Name
Of God brought forth in a Phlegmatick cough;
And Lord have mercy on me, will be lame;
Sickneſs-repentance will not be enough:
Though likely ſigns of truth of grace begin
To ſhew themſelves then, they will be too thin:

Too weak to work ſcarcely a charity,
In them that do ſurvive: for if they dye
True Penitents, as any ſeemingly,
Turning from vice to vertue, probably;
Leave them to God (ſaith *Auſtin*) who can tell
Whither they'r gone? whether to heaven or hell?

Non dico damnabitur, nec dico Salvabitur.

Another reaſon of this deſp'rate folly
In moſt men putting off the thoughts of death;
(Which makes them that they care not to be holy,
Continue fruitleſs, as a Barren heath)
It is the terrour and the dread, that ſuch
Thoughts bring with them; frighting them over-much:

Death

Death called is the King of terrors, which
Is tended with a thouſand phantaſies;
And Ghaſtly apparitions; when theſe pitch
Their tents about mens ſouls, they ſhut their eyes,
Dare not behold them; labour to expel,
Will not permit ſuch gueſts in them to dwell.

The certain hope fulleſt aſſurance, both,
Of heaven, is ſcarce ſufficient to diſarm
Death of its terrours: *Paul* himſelf was loth
To be uncloathed, though he knew no harm
Could come to him thereby, though he had been
Rapt up, and things unutterable had ſeen,

And knew aſſuredly that he ſhould go
To God, when he departed hence, 'tis hard
To death to reconcile men; though they know
As much as *Paul* did: yet their minds are ſcar'd,
From ſerious thoughts of Death, how to reſiſt
Theſe reaſons, upon means we'l next inſiſt.

Firſt, ſith we muſt, ere it belong
Leave all theſe earthly things, wealth, honor, pleaſures;
Let us not have affections ſtrong
Unto them longer, make them not our treaſures:
Nor let us marry
To that which will not tarry:

To dying comforts, living Souls
That cannot dye; much leſs ſay each to other,
Let us eat fleſh, drink wine in Bowls,
For we ſhall dye to morrow: rather ſmother
Such carnall motions,
That ſmother true devotions.

Let

Let us be merry while we may,
We never ſhall be younger: many ſuch
Are heard thus ſpeaking, every day,
In theſe our days; whoſe conſciences no touch
Of grace have felt,
But into pleaſures melt.

All earthly comforts let us view,
As they in truth are, Casks of happineſs,
Fugitive fancies, Errors ~~hue~~, ~~true~~
Embroidered lyes, but gilded emptineſs,
And ſugred Gall:
Such poyſons they are all.

So upon riches, honours let
Us look, and we ſhall find them nothing better.
Unto our time a period's ſet,
1 Cor. 7. 29. 30, 31. Which is but ſhort (ſo ſaith the holy Letter)
Let us therefore
Be fool'd by theſe no more.

But uſe the world as not abuſing
It; any thing therein, though lawfull; ſeeing
The beſt thereof we judge worth chuſing,
At beſt is but a Scheme, a thing ſans being;
Which every day,
Is poſting faſt away.

Conſidering eſpecially,
The greateſt Weight on ſmalleſt wyer hangs:
Upon times point Eternity:
O ponder what inſufferable pangs
Mans Conſcience
Will have for this offence!

For

For a ſmall moment of delight,
To venture his ſouls everlaſting ſtate
One would think this thought ſhould affright
From tampering with ſin at any rate:
Now let us turn,
Elſe we ſhall ever burn.

This is the firſt means to expell
Thoſe curſed reaſons. Next let us not look
On death as farr off, knowing well
What we find written in Gods holy Book,
What? namely this,
Our life a vapour is.

The vaniſhing of which may be Jam. 4. 14.
This day, before to morrow; this hour before
The next: we are not ſure to ſee
Another day, or hour: we ſhould therefore
Make every day,
(In a Religious way)

Our laſt, our dying day, how this
Is to be done, give Ear attentively:
Becauſe the danger if we miſs
Is very great; Dying eternally
Will as our due,
Moſt probably enſue.

Firſt break off Sin, and turn to God
As ſeriouſly this preſent day, as if
We ſhould no longer make abode;
Never another ſee: with godly grief,
Bewailing ſins;
Leaving them favour wins.

And

And when at any time, we are
Tempted to any ſin; then ſadly think
Soberly, ſaying, ſhall I dare
To ſwear, to curſe, to lye, to whore, to drink,
Exceſſively?
If I were ſure to dye

This very day, the hour wherein
I ſpake or acted any of theſe Crimes?
I would not ſo be found to ſin;
But rather chooſe to dye a thouſand times:
Becauſe to dye
So ſinning certainly.

Is to dye damned: next embrace
Occaſions all offer'd of doing Good:
Kiſs opportunities fair face;
Lay hold upon times fore-lock; giving food;
When any need,
Defer not them to feed,

Asking for Chriſt his ſake your alms:
Whom you ſee naked, thin clad, give them cloth;
To cover, warm them: likewiſe balmes
To ſore, and wounded bodies: be not loth
Your coyn to lend;
Forgive both foe, and friend.

Delay not doing good; lifes ſpan:
Gal. 6. 9. 10. Makes not an Ell: let us do good to all;
Chiefly to th' faithfull, what we can:
Prov. 3. 28 Not weary of well-doing: thus ſaith *Paul.*
And *Solomon*
In the ſame path goes on

ſay

*S*ay not unto thy neighbour, goe,
And come again, to morrow I will give
Thee, when thou haſt it by thee, no:
Whether till then, thou know'ſt not thou ſhalt live:
He giveth ſickly,
That cares not to give quickly.

What ever it be that thy hand finds
To do, do it with all thy might; there is
No work, device, any man minds
In grave, whither he goes; nor any bliſs
There to be had:
Deferring therefore's bad.

And as to matter we ſhould look;
*S*o to the manner too: upon this ground
Hypocrites doing good 'ith' Book
Of God (not to their good) are often found;
No ſmall pains taking;
Marring good works ith' making.

Cain brought fruits, *Eſau* lamented;
Jehu reform'd; *Herod* did many things;
Phariſees faſted, *Judas* repented;
Many ſuch inſtances the *S*cripture brings,
To let us know,
More is requir'd than ſo.

And that God loveth Adverbs, better
Than Adjectives: calls for ſincerity
In *S*pirit, reſting not in letter:
Yea that we do all duties fervently;
Each ſervice ſo,
As we the laſt would do.

How would we hear, read, meditate,
Confer, ſing Pſalms, receive, for bleſſings pray,
Work in our callings, recreate
Our ſelves, if we knew we ſhould dye this day?
Draw out at length,
We would our utmoſt ſtrength.

So when thou read'ſt a Chapter, read
As if thou never ſhould'ſt read Chapter more:
Every time thou hear'ſt take heed;
Attend, apply each word, open the Door,
To let truth in,
To mortifie thy ſin:

Make thee to live a life of grace;
Hear as if this ſermon ſhould be laſt:
Let meditation run apace
On heavenly things, this day: as if when paſt,
Thine eye behold
Another never ſhould.

So praiſe, and pray to God to day,
As if thou never ſhouldſt praiſe, pray again.
So eat, and drink, and work, and play,
And buy, and ſell; with all thy might, and main
Strive to do all,
As if God ſhould thee call

Preſently hence, to give account
Of all theſe things that thou haſt done: what care
Would'ſt thou take, higher much to mount
Than a bare outward form, no labour ſpare,
To be upright,
Not playing th' hypocrite?

Followes the third means of repelling,
The reaſons taking off mens minds from thinking
Seriouſly on death; hold them rebelling
Againſt right reaſon; which if it were ſinking,
into their hearts,
They would act better parts.

The Poem tit'led *Vertue*, teaching
That many ſpectacles do death preſent,
A Lecture of *Great Herberts* Preaching,
From his Theorbo's, let us be content,
That ſhoul'd make way,
To what we have to ſay.

Sweet day ſo cool, ſo calm, ſo bright,
The Bridall of the earth and ſky:
The dew ſhall weep thy fall to night;
For thou muſt Dye

Sweet roſe, whoſe hue angry and brave,
Bids the raſh gazer wipe his eye;
Thy root is ever in his Grave,
And thou muſt Dye.

Sweet ſpring, full of ſweet dayes, and Roſes;
A box where ſweets compacted lye;
My muſick ſhew's you have your cloſes;
And all muſt Dye.

Only a ſweet, and vertuous ſoul,
Like ſeaſon'd Timber never gives;
But though the whole world turn to Cole;
Then chiefly lives.

Let vertuous pious men not fear this King
Of frighting fearfull terrors:
Chriſt Jeſus, rectifying errors,
Having death ſuffered for this very thing; Heb. 2. 14. 15.

This very end, to cure this fear of death;
Which gracious hearts
Was wont to pierce with poyſon'd darts,
As with a ſharp ſword drawn out of its ſheath;
To wound them ſo, and work them ſuch unreſt;
In bondage they
With *Iſrael* ſerv'd in brick and clay:
But their Redeemers Death their wounds hath dreſt;
Delivered them from former Bondage; now
They may, and ought
To beds of eaſe and reſt be brought:
No fear of dying in themſelves allow;
But in triumphing wiſe with voices ſhrill,
Merrily ſing,
O death where is thy mortal ſting?
There is in thee much good; nothing of ill.

Death thou waſt once an uncouth hideous thing,
Nothing but Bones:
The ſad effect of ſadder groans:
Thy mouth was open, but thou couldſt not ſing.

For we conſidered thee as at ſome ſix,
Or ten years hence;
After the loſs of life and ſence:
Fleſh being turn'd to duſt, and bones to ſticks.

We look'd on this ſide of thee, ſhooting ſhort,
Where we did find
The ſhells of fledg Souls left behind,
Dry duſt ſheds no tears but may extort.

But ſince our Saviours death hath put ſome blood
Into thy face,
Thou art grown fair and full of Grace;
Much in requeſt much ſought for as a Good. There-

Therefore we can goe dye as ſleep, and truſt
Half that we have,
Unto an honeſt faithful Grave
Making our Pillows either down or duſt.
The Dialogue Antheme's likewiſe worth our hearing
The Chriſtian firſt
Queſtions with death, in't ſelf accurſt:
Which queſtions too, but ſans the Chriſtians fearing.

Alas poor death, where is thy Glory? *Chr.*
Where is thy famous force, thy Ancient ſting?
Alas poor mortall void of ſtory; Death.
Go ſpell and read how I have kill'd thy King.
Poor death, and who was hurt thereby? *Chr.*
Thy curſe being laid on him makes thee accurſt.
Let looſers ſpeak, yet thou ſhalt dye, Death.
Theſe arms ſhall cruſh thee. *Chr.* Spare not do thy worſt:
I ſhall be one day better than before; *Chr.*
Thou ſo much worſe, that thou ſhalt be no more.

Death ſhould be unto Godly men no more
Terrible than
Sleep is unto a weary man:
A reſt from labours, croſſes many a Score,
Unruly paſſions, which do vex them here:
From winnowings
Of Satan, dreadfull buffetings:
They'r freed from theſe by death, and from their fear.
The day of death is unto them a day
Of Liberty;
Beginning of felicity;
Perfect in part, which after a ſmall ſtay,

Shall

ſhall be conſummate at the reſurrection.
When they ſhall be
Rewarded for their induſtry;
Have viſion, and fruition in perfection.

While they live let them make their lives as free
From fears and griefs, as poſſibly they can;
Eating and drinking; merry let them be;
ſinging cares, fears away, during this ſpan:
Let all clouds ſcatter:
What ſhall befall hereafter, make no matter.

The Lords Prerogative royal it is,
Future events to order as he pleaſeth:
Let come what will, nothing can come amiſs,
To thoſe that love him; this the ſpirit eaſeth
When 'tis oppreſt,
In midſt of curſed chances theſe are bleſt:
Every wind blowing them profit; griefs
The greateſt, are, if taken in their way,
Ready to prove themſelves greateſt reliefs;
However every drooping Chriſtian may
Utter theſe words;
Which by his ſervant God to him affords.

Awake ſad heart whom ſorrow ever drowns,
Take up thine eyes which feed on earth,
Unfold thy forehead gather'd into frowns;
Thy Saviour comes and with him mirth.
Awake, awake,
And with a healthfull heart his comforts take.

SECT.

SECT. IV.

The ſeveral bleſſings and comforts compriſed in the Text, for good men; inſtances of ſuch as have enjoyed them. Objection, that experience tells 'tis otherwiſe, with many of the Godly; Severall Anſwers put in to this.

THe ſeverall comforts in this text held forth,
To every pious perſon, we
Will mention firſt, next prove, apply the worth
Of each of them, that each may ſee,
Who will take pains.
Till he an int'reſt in the promiſe gains.
A healthfull ſound freſh lively conſtitution,
Is the firſt bleſſing promiſed;
He ſhall until his day of diſſolution,
From ſole of foot to crown of head
Free from attaches
Of ſickneſs weakneſs, in no part feel aches.
We read of *Moſes* faithfull in Gods Houſe, Deut 34 7
This promiſe was made good to him,
He lived ſixſcore years: 'tis written thus,
His eye at this age was not dim;
Nor natural force
Abated; if not better'd, nothing worſe
Than in his youth. Hear *Caleb* ſpeaking; lo Joſ. 14. 10. 11.
Fourſcore and five years old I am,
This day, as yet I am as ſtrong as though
But forty five; as when I came,
From ſpying out
(*S*ent on that errand) *Canaan* round about;

As

As was my ſtrength at that time ſo 'tis now,
Both to go out, and to come in:
Theſe two examples ~~ſtrive~~ ſerve to ſhew us how
Every Saint may comfort ſpin,
And weave and wear it:
Deut. 7. 15. Read promiſes of this firſt bleſsing quoted;

A body ſick and weak they need not fear it,
No ſickneſs I will put on thee,
Who hearkneſt to my words (let this be noted)
The filiall fear of God ſhall be
Marrow to bones:
Prov. 4. 20, 21, 22. Health to thy Navel, thou ſhalt fetch no groans.

By reaſon of tormenting pain: Encline
Thine ear unto my ſayings; then
Behold at hand preventing medicine;
Thou ſhalt not be as Godleſs men,
Who cry and roar;
Their bodily diſtempers are ſo ſore;
Iſa. 58 8. Thy light like as the morning ſhall break forth,
Thy health ſhall ſpring forth ſpeedily,
New vigour thou ſhalt get (which is more worth
Than worlds wealth which is nought ſet by,
When health is wanting,
And men on beds are through diſeaſes panting)

The ſecond bleſsing follows hard
At th' heels of this (which is ſo much priz'd health)
'Tis that which moſt men have in moſt regard,
Even plenty of this worldly wealth:
They happy are accounted who have ſtore
Of riches, give them theſe they'l ask no more.

What

What pains is taken every where
To get abundance ? compaſs Sea and Land;
Run upon Pikes of danger, without fear:
No difficulties can withſtand
Them in their courſe, ſtick not at any evil;
Willing for gain, to go unto the Devil.

Now give thy ſelf to Godlineſs
In truth, not only ſhew (as many do
Reſting in frozen forms) this happineſs
With it thou ſhalt inherit too:
All ſorts of outward bleſsings very much,
Are very frequently promis'd to ſuch:

Who Piety in power embrace,
Gods hand in pouring forth will not be ſcanting;
Thoſe that poſſeſs his ſanctifying grace;
Silver and Gold ſhall not be wanting:
With houſes, cattle, corn, they ſhall be bleſt;
And with all other earthly goods the beſt.

The *Patriarchs*: others after them — Gen. 13. 2. 24. 35. & 26. 12. to 17.
Had alſo riches, fulneſs of Eſtate:
The promiſe reacheth all of *Abrahams* ſtem:
Gods deed of gift bears the ſame date
Who walk in *Abrahams* ſteps are ſure to find — 2 Sam. 19. 32.
His vaſt eſtate, a ſubſtance to their mind.

If they will my Commandments keep, — Lev. 26. 4. &c.
They ſhall have fullneſs of theſe outward goods;
For then I open will my treaſures deep;
Rain down from heav'n enriching floods:
Such ſtore I'le give, that you ſhall lend to many; — Deut. 28. 11. &c.
And have no need to borrow ought of any.

Job 22.23, 24,25. If thou return to the Almighty, thou
Shalt lay up Gold as duſt, even *Ophirs* Gold,
As the ſtones of the Brooks; and even now
Such numbers as cannot be told,
Of Silver pieces: take one Context more,
Which proves the point as well as many a ſcore;

Pſal.112, 1,2,3. Bleſt is the man that fears the Lord,
That greatly in his ſtatutes doth delight;
To make his ſeed great, heavens will accord;
Riches and wealth ſhall be in ſight
Of him, and his; their houſes ſhall ſtor'd be,
That others ſhall with admiration ſee

How God doth bleſs his holy ones,
Not ſuffering one of them to want what's fit;
In times of greateſt drought makes fat their bones
When wicked ſhall be hunger-bit:
This is a ſecond bleſſing, and we find
A third ſucceed of the ſame bleſſed kind.

Good men and women ſhall live long:
Iſa.65 20. The ſhorteſt term is full a hundred years;
This ſpace Gods promiſe hath ſet ſtrong;
Stronger than brazen pillars 'gainſt our fears:
None ſooner ſhall
Have Deadly fall:
Gen 5 8, 11,14. 20. 22,27 31. &9 29. & 25 7,8. & 35.28. & 50.26. Deut.34 7. 1 Chr.23. 1. & 29. 28. Job 42 16,17. Luk. 1. 7. & 2,36,37. If any ſooner dye, the clock goes wrong.

How many longliv'd godly men
De we read of? take an eſſay of ſome:
In cited Scripture-Texts, and then
See, and ſay if the point be proved home,
And if it be,
Conclude with me
We all may ſafely ſay to it, Amen.

The

The promiſe of long life is made
To every Godly man, and woman; look
How much to prove this truth is ſaid
In the renowned law-givers laſt Book;
Who doth diſcover
Over and over,
This to our eyes leſt he ſhould be miſtook.

Deut. 4. 40. & 5. 33 & 6. 2. and 11 8 9 and 17 20. and 25 15. and 32. 46, 47.

So doth the holy *Pſalmiſt* ſpeak,
What man is he that life deſireth, and
Loves many dayes, and not to break
By ſome untimely act, lifes holding band?
Keep thou thy tongue
From guile and wrong;
Thy fleſh ſhall not grow thin nor ſinews weak.

Pſal 34. 12, 13, 14.

For very many years together,
Thou ſhalt ſee good, no ill at all ſhalt feel:
Not chang'd at all, at any weather;
As fair as is the Moon; as firm as ſteel;
Thou ſhalt continue;
With thy retinue:
When thouſands round about thee fall together.

Hear God himſelf to every truſter.
In his power, goodneſs, truth and providence,
Thus ſpeaking, giving ſuch a cluſter
Of grapes unto them, as revives their ſence,
Reaſon, and faith;
For thus he ſaith
Of all my Angels having took a Muſter;

Pſal. 91. 11, 12.

A charge is given them to keep
My friends, who know and love me; that no ſtone
Do hurt their feet, and when they ſleep,
Sweetly to be their keepers: not a bone
E're ſhall ſo much
As have a touch;
Of evill enraged floods, and waters deep

Shall not harm them: more-over I
Who am their loving friend, mighty to ſave
With long life will them ſatisfie;
And ſhew them that of my hand they ſhall have
Salvation;
And Viſion
Thereof, both here; and to Eternity.

Three Angels have already ſounded: Hear
The fourth preparing is to ſound; a call
Is given to all Saints to lend their ear:
You muſt remove from hence both great, and ſmall
Your bodies turned to a Clod;
Your ſouls appearance make before your God:

This call to dye ungratefull is to moſt:
O how unwilling worldlings are to leave
Thoſe loved things! whereof they make their boaſt
Wealth, honours, pleaſures, friends, death will bereave
Of every one of theſe: a Dart
Is that that galls them to the very heart.

The godly on the other ſide ſhall be
Moſt willing to leave all: nothing ſo dear
Is unto them, which with alacrity
They cannot part with: it is joyfull chear

To

To them, to hear they'r call'd away:
'Twould be death to them to make longer ſtay

O looſe this frame: this knot of man unty;
That our free ſouls forthwith may take their flight;
Soar up to God, and Chriſt: this is their cry;
There, there, and no where elſe is our delight:
They in their death are Volunteers:
In the ungodly no ſuch thing appears:

Unwilling oft They are to live, but find
No will to dy; their life's thruſt out of door
With violent hand; not with a cheerfull mind:
Their ſhame pour'd out upon the open floor:
Death welcom is unto them, why?
Life is a burden through their miſery:

It's otherwiſe with godly men: attend,
What *Simeon* ſays, Lord let thy ſervant now Luk. 2. 29.
Depart; my life moſt joyfully I end.
And ſo St. *Paul* had a deſire to bow
At th' feet of death: how did he thirſt Phil. 1. 23.
To be diſſolved and to be with Chriſt!

Thus ſhall it be with every godly one;
(Truth having ſeal'd it) and Chriſt having been
Laid in the dark bed of corruption;
Perfuming it; without corruption ſeen:
T'undreſs themſelves they all ſee cauſe
And call'd to come they ſeldome uſe to pauſe:

Nor without honour ſhall they thither come:
This is the fifth good promis'd in theſe words.
To good men; th' illuſtration following home
No ſmall addition of delight affords:

But

But that a while muſt be ſuppreſt
Till application's made of all the reſt.

Yet a few words we'l ſpeak t'it, though the dead
Are not at all affected with what's done
Unto their bodies, yet when we do read
(Among the reſt) this commination
Againſt *Jehojakim*, that he
Should have the burial of an Aſs, and be
Jer 22.19. 2 Ch 0.35. 24.25. Gen 50. 10. Acts 8.2. Drag'd and caſt out beyond the Gates o'th' City;
And find *Joſiah*, *Jacob*, *Stephen* were
Brought to their graves with a moſt dolefull ditty;
Great mourning made for them: it doth appear,
'Tis neceſſarily infer'd
'Tis a great bleſſing to be ſo interr'd.

To be with honour buri'd none ſhall miſs,
Of ſuch a happy life and death as hath
Deſcribed been; who ever godly is
And perſevereth in a pious path.
Againſt theſe points objections lye:
Experience ſeems to prove the contrary.

Object. Some very godly very ſickly are;
Moſt of the beſt are very poor; and many
Dye very young; nor is it very rare
To find *Saints* loth to part with life; ſcarce any
Have honour more than uſual,
When they are born unto their burial.

Anſw. I Anſwer, firſt, all is not gold that gliſters;
Many ſeem godly; really not ſo;
No other than ith' Churches body bliſters:
Who find by ſearch themſelves ſuch, let them know

Theſe

Theſe bleſſings are denyed to them;
Becauſe they are not of the holy ſtem.
The promiſe is not made to Hypocrites:
If upright ſincere hearted ones be ſickly;
In want; ſhort liv'd; at ſight of death have frights,
Loth to depart; and meanly buried; quickly
This anſwer is return'd; though letter
Be not made good to them, they have much better.
In lieu of all: who hath the weight in Gold,
For ſo much promis'd braſs, will not complain
Of breach of promiſe? were it good, God could
Give every *Saint* all theſe in kind; maintain
Health, wealth, long life: Its good ſome want
Some of theſe outward goods; have meaſure ſcant:
But all's made good in value, paſsing kind
Abundantly: Communion with God,
Is beſt ten thouſand fold; content of mind
Fully they have; though here under the rod
Of ſickneſs, poverty; they have
In God, health, wealth, long life, all paſsing brave.

SECT.

SECT. V.

What is requiſite to render us happy? where it is ſhewed, that God is the Greateſt and only happineſs of a Chriſtian: all things deſireable are found in him: Reaſons why nothing elſe can ſatisfie the mind of man; and that the promiſe of all good things is with advantage fulfilled to us in the enjoyment of God.

A Pure, ſufficient, ſatisfying good,
Eternal alſo, muſt that good thing be,
That can make happy: if but one of theſe
Be wanting, it is underſtood,
By all that have but half an eye,
There's not enough to give man perfect eaſe.

It muſt be pure; if any ill be in it,
Sinfull, or penal, it will never do it:
Sufficiency is likewiſe requiſite:
And ſatisfaction too to win it:
Eternity muſt be put to it:
Elſe happineſs will be far out of ſight.

Now God, and he alone theſe properties
Of beatification hath in him:
Light without any darkneſs: all ſufficing:
Abounding with abilities;
An Ocean wherein man may ſwim;
And in joyes full, and true, without diſguiſing.

But nothing elſe is ſuch a good : the beſt
Of creature-comforts mixt with ſomething which
Is not good ; elſe how could they vanity
Be call'd ? and with vexation dreſt ?
Men honourable, healthfull, rich,
That this is truth, do by experience try.

Again, all creatures in the world, if they
*S*tand by themſelves, ſo many Cyphers are ;
(Till God a ſolid number added be)
Not to be valued but laid by ;
As light, as blaſted Corn, or tare ;
*S*et God aſide there's not ſufficiency.

For one *S*oul in the whole creation : who
Hath moſt of this worlds goods, hath not enough ;
He that hath leaſt, he hath too much ; unleſs
He can (as *Auſtin* did) ſay ſo ;
All the abundance I paſs through
Is juſt nothing but want ; doth not me bleſs

At all, if it be not my God ; in whom
Is all the good that is in wife, child, friend,
Health, beauty, learning, wiſdom, wealth and power,
Though not the ſame in kind ; the ſame,
And more in value doth extend
Beyond them all ; and on the owner ſhow'r.

The world and God together put, are not
More excellent than God alone, for if
An excellency be in any creature
More eminently every jot,
Already 'tis in God, the chief :
Nor does that adding give a fuller feature.

What ever God is pleaſed to beſtow,
Upon me, let him take it all away;
Give me himſelf; the bargain will be good
Enough; (*St. Auſtin*) ſpeaketh ſo,
So ſhould each pious perſon ſay;
So ſaying, and ſo thinking breeds good blood.

Satisfactorineſs, ſufficiency
Follow: no happineſs without content,
And quietneſs of mind; if what we have
Do not delight, and fill; ſtand by,
Say ſence and reaſon: merriment
Cannot be had, if th' appetite ſhall crave.

Now leave out God; what ever we take in;
The heart will ſtill be capable of more:
The world with all its ſtock; which cannot fill
The narroweſt ſoul: let us begin
To ſearch the reaſon, why ſuch ſtore
Cannot make ſilent, but here's craving ſtill:

Some ſay becauſe the world is ſpherical,
The heart triangular: others do drill it
To the concupiſcible faculty,
Whoſe ſize ſo large is, that not all
The earth being a globe can fill it,
But there will ſtill be ſome vacuity.

Others ſay th' object is not ſutable
Unto the faculty: none fill a Cheſt
With wiſdom, nor a Bag with vertue can:
Even ſo things groſs, and mutable
Have no conveniency at beſt,
With ſpirits: no fit food for th' heart of man.

Ano-

Another reaſon's given; namely this:
The appetite is rais'd by having; as
A fire's increas'd by fuel, it is fed
With all: *S*ome ſay the reaſon is
Becauſe we running in our race,
Are after our perfection carryed;

And cannot terminate deſires in ought
That's ſhort of that which all the Creatures are.
What ever is the cauſe, we are moſt ſure,
That's true which *Solomon* hath taught
(And we muſt ponder on with care)
Who loveth ſilver (by the fire made pure.) Eccl. 5. 10

Cannot be ſatisfi'd with *S*ilver, nor
Who loves abundance with increaſe; As nought
Can be the *S*ouls perfection; ſo nothing
Can be its ſatisfaction; for
Theſe are concurrent in our thought.
What wants the firſt, cannot the ſecond bring.

Nothing (I ſay) but he that made the ſoul;
None but the chief good can ſuffice it: *El*
Shaddai; beyond whom nought's imaginable,
Can give a ſatisfying Bowl:
(The way unto it who can tell?)
Beyond whom nothing is deſirable.

Adde laſtly all is nothing, if it be
Not alwayes: now there's nothing in this world,
That changeth not; but God the ſame for ever
Of whom all *Saints* have full and free
Enjoyment; and are never hurld
Into unhappineſs: bleſt ones perſever.

Th' objection's anſwer'd: all theſe bleſſings are
Made up abundantly in God;
Poſſeſt by every one,
Who hath in truth Religion;
No robber meets on th' road;
Enjoying all theſe goods in manner rare.

Or if he ſeem to be robb'd of health, wealth;
In lieu of lead, he gainth gold:
Even ſanctifying grace
Takes up thoſe common bleſſings place;
Which he doth firmly hold
Eſteems it therefore a moſt bleſſed ſtealth.

Am I not better to thee (ſaith the Lord)
Than all theſe outward worthleſs things?
Thy Chriſtian-patience I
By theſe afflictions prove, and try:
Sickneſs health; want wealth brings:
Theſe ſeeming evils real goods afford

One grain of faith a thouſand worlds is worth:
Take comfort then in this, that thou
In tears repentant ſowing;
And in all ſaving graces growing;
Joy ſprings thou know'ſt not how;
Shalt ſhortly reap when th' bleſſed fruits brought forth

Caſt all thy care on me for time to come:
Mind only what thou haſt to do:
Seek to me and ſubmit:
With even foot I'le make thee fit,
Upright to come, and go;
Until like Corn ſhockt up thou art brought home

SECT.

SECT. VI.

Reasons why Good men are sometimes unwilling to dye. some grounds of their desires of longer life, in several objections and their invalidity discovered; those objections answered: Three things further discovered, for the cure of this unwillingness to dye.

THe illustration of these Promises,
By this similitude i'th' text,
Will to our taste be sweet;
And meditation not unmeet,
Is to be handled next;
Will bring the soul to everlasting ease.

Before I come unto this illustration;
Job's coming to his grave in a full age
Comes fresh again into my meditation;
Deserves to come again upon the Stage;
To act its part a little longer, I
With this desire, without regret comply.

Come on then; let us see what can be said,
For and against Saints willingness to dye;
And leave this life; it cannot be gain-said,
But that some practisers of Piety
Expressed have themselves loth to depart, 2 Sam. 16. 2. Jer. 37. 20.
To God and men with Phrases pretty smart.

As *Lot* did linger when he was to go, 2 Pet. 2. 8.
Out of that sinfull City; where his Soul
Was dayly vext with hearing, seeing; So
It fares with other Lots who cannot roll.

Off

Off from their hearts this load; for so they find
This lothness to depart, is to their mind.

What should the reason be? Death is a parting
Of two most dear, inward and ancient friends:
1 Sam. 20. 41. *David* and *Jonathan* found this most smarting:
Besides the best believe in part: grace rends
Not all corruption out, till heartstrings break
Mat. 26. 41. The spirit's willing, but the flesh is weak.

Moreover there are seeming reasons, why
Some Saints so willing are longer to live;
Form them into objections, by and by
We will; to each of them an answer give:
No real force in any we will prove,
To make good men unwilling to remove.

Obj. 1. Loth I am to part with friends:
2. Wife and children t'leave unsettled:
3. Pleasures profits honour ends:
With loss of these my heart is netled:
4. And of my body specially,
Which in a loathsom grave must lye.
5. I would live but to such an age;
To fourscore or a hundred years;
Then willing to goe off the Stage
I would be; and without all fears:
6. More service unto God, and men
I fain would do; fain live till then.

Ans. 1. To the first allegation
This answer I return: where is
In any habitation,
One friend with any Emphasis?
Though *David* had his *Jonathan*,
Scarce such a one hath any man

If

If any such, yet mutable,
Mortall at best, they are: and Saints, Psal. 146. 3-4.
By death get friends delectable,
Of whom they'l never make complaints:
As for thy Wife and Children left, 2.
Gods promises to them bereft.

Of thee, are made that they shall be,
Provided for, when thou art gone: Psal. 68. 5.
Father of fatherless is He;
The good man's widow's portion;
Settle thy heart in this belief,
They shall not fail to find relief.

Thou leave'st them better husband, father
Than any that could look to them,
In this world; to be chosen rather
Ten thousand times of more esteem:
Lastly it is but for a while,
That thou shalt be without their smile.

As for the worldlings Trinity, 3.
Of Riches, Honours, Pleasures, these
Are such poor nothings; vanity
Thou canst not part with but with ease:
Especially considering,
Death will all these redoubled bring.

As for thy body; which thou sayest
Thou art so loath to lay down; think
What it in truth is; then thou mayest
Be satisfied; and not shrink:
Its not the man: the Soul is so;
The bodyes but the Casket. Know

More-

Moreover it a Priſon is,
A rotten, ragged, garment, and
If thou enamoured be with this;
Then to thy comfort underſtand,
It ſhall ere long reſtored be,
(When by the grave refin'd) to thee.

5. As for thy ſtint of time; be ſure
Death the ſame to thee will appear
Then, as it doth now: to endure
A little longer, thou wilt hear
Thy heart crave hard; O might I ſpend
But ſome few months before my end:

Who toſt on Seas, is troubled that
He's got ſo ſoon to th' Haven? if
Deſire be ſerved, contemplate
What cares, diſgrace, diſtempers, grief,
In dayes to come thou'rt like to find;
Who ſees not ſtorms will riſe, is blind.

What fears of ſin falling away
Will dayly ſeize upon thee? then
Conſider, death's a debt to pay:
Due firſt or laſt to God or men
Its every whit as good, its beſt
To pay this, then thou'lt be at reſt.

6. The laſt is onely a pretence:
However this may Satisfie,
God will not call for any hece,
Until their work be done, till he
Provided be his buſineſs
To do, without them, more or leſs

Again

Again its beſt give over, while
We're doing well; and if God pay
For half a day our penny, ſmile;
We may and ought to praiſe him: pray
That theſe objections thus remov'd,
What follow's next may be improv'd.

Three things I ſhall commend for cure
Of this unwillingneſs in *Saints* to dye:
Firſt the greateſt evils that
Are in it; nothing that is pure
Is to be found; but what doth putrifie,
And much contaminate:

We do diſable Chriſt his death; Heb. 2. 14. 15.
Obſcure the evidence of our new birth;
Trangreſs againſt example,
Of ſuch as wiſht to part with breath;
To be tranſlated from this wretched earth
On which they long to trample.

We ſhame much our Religion
Which doth not fright with purgatory-fire:
Are worſe than Heathens were;
Who did embrace death coming on
With cheerfulneſs, and very great deſire:
Without all ſhew of fear.

We do reſemble wicked wights,
Who uſe to tremble when they hear of dying:
So *Felix* did: yea worſe
Than children, mad men, whom no frights
Of death poſſeſs; nor make them think of flying
From it as from a Curſe:

All creatures groan and call for change:
We are below them all, if that we fear it
This is a ſhamefull thing,
And a diſeaſe that us doth range
Below the beaſts; let none be loth to hear
The firſt Peale thus to ring.

The ſecond ſounds the little reaſon
Which godly men can ſee why they ſhould wiſh
To live one half hour longer;
And not to think this inſtant ſeaſon
The beſt wherein to feed upon deaths diſh:
To make their courage ſtronger.

To do this let them ponder well,
The utter inſufficiency of all
Things here to contribute,
To make man unto happy ſwell;
To be thus kindly beneficial
They move not a foot.

So far I ſay from comforting,
In time of need; that ſore vexations
They prove themſelves to be,
The Preacher doth ſtrong reaſons bring,
To work in all mens hearts convictions,
That this is verity:

The third means for the cure of this
Unwillingneſs to dye in godly ones;
Is ſeriouſly to muſe,
That very great reaſon there is,
Why they ſhould ſend for death with ſighs and groans;
And not its ſtroke refuſe:

The

The miſeries of this preſent life:
The life of nature, and the life of grace:
And then the happineſs
They have by death: evils are riſe
That load the life of nature; all the ſpace
They live here comfortleſs.

Reduc'd to ſins, and puniſhments,
Sins are of two ſorts, one without them roares;
Adams tranſgreſſion,
Juſtly imputed conſcience rents:
Others inherent like a Piercer boars,
With ſharp compunction:

Theſe are of two ſorts; ſome defile
Our nature; which are call'd Original:
Others our actions; theſe
Are called actual; all the while
We live on earth the beſt into ſuch fall;
Thereby their God diſpleaſe:

Theſe are committed ſeveral ways,
By thoughts, and words, and deeds of ignorance,
Errour, infirmity,
Preſumption alſo all our dayes,
We guilty make our ſelves, by choice; by chance;
In ſome a long time lye.

By every one of theſe we are
Subject to debt, and danger, both divine:
Bound over to Gods ire:
The puniſhments which ſinners bear,
Arithmetick's not able to define:
Laſtly Eternal fire.

The ſecond ſort of miſeries
Moleſt the life of grace: How many wants!
Gods preſence; fellowſhip
Of beſt friends; liberty, and eaſe:
For want of theſe each Chriſtian-ſpirit pants,
Till theſe rich wines they ſip.

Add to theſe wants; how many evils?
The danger of offending God is one;
Dayly corrections;
Dangers from creatures, men, and Devils:
Danger of ſtumbling at full-many a ſtone:
State alterations:

All theſe and thouſands more death frees
Us from: great reaſon therefore there is why
we ſhould not long to live:
Longer one day; with cold to freez;
With ſcorching fires to burn unceſſantly:
See next what death doth give:

Admiſſion into happineſs
Ineffable, and unconceivable:
Angells, mens tongues, and hearts
Cannot conceive, much leſs expreſs:
Neither are of this matter capable:
In any of its parts.

Yet ſo much of the heavenly glory;
Into which every Saint doth paſs at th' point
Of death revealed is
Unto them, in the ſacred ſtory;
To make them (if they will their eyes anoint)
See death their choiceſt bliſs.

SECT.

SECT. VII.

Whether good men may not only be willing, but deſirous to dye: five caſes wherein death may be lawfully deſired. Objection touching the painfullneſs of Death anſwered, propoſals to remove ſuch apprehenſions from us. A ſecond objection about ſudden or violent Death; a way of cure for ſuch fears.

MAy godly men deſire
As well as willing be to Dye?
Many we read of did conſpire;
And to the queſtion put did anſwer, Aye

Moſes, *Elias*, and
Sampſon, *Paul*, *David*, *Jonah*, *Job*,
Simeon, and others, who do ſtand
Shining in the Cœleſtial glorious Globe.

Some of theſe pray'd to God
To take away their lives; but why?
They would no longer make abode,
To bear ſo many a martyring miſery.

This was not a good ground:
Self love and diſcontentments ſwaying:
To recantation they were bound;
Such paſſionate infirmity bewraying:

But in five caſes, we
May lawfully deſire, and pray
For death; If we may glorifie
God moſt thereby. Next to be tak'n away.

From

From lewd mens company;
Who dayly groſſely break Gods Laws:
From ſinfullneſs eſpecially:
That we no more make in our conſcience flaws;

Grieving the holy Spirit:
And that we may be rid of grief,
And croſſes; which our Sins do merit:
Yet with ſubmiſſion to our Soveraign-chief

Finally for the full
Accompliſhment of Union
With Chriſt, (from whom ſin would us pull)
By death we gain perfect communion.

Nor to be rid of Sin,
And be with Chriſt, may we deſire
To dye, unleſs we compaſs in
Gods will; who doth on pain of death require.

Us in our Station,
Like Souldiers obedient,
To tarry till diſmiſſion
Be giv'n to march from this low regiment,

Unto the higher: but yet
It is a grace we ſhould ſtrive for;
As for departure to be fit;
So to be willing ever more, and more,

To quit our Station here:
And to rejoyce at warning given
By ſickneſs, that our end is near;
Death being the porch through which we paſs to heaven

The

The chiefeſt reaſon why
With full cry of affection, we
Should gallop after Death : thereby
We are from ſinning any more made free.

While this life laſts we never
Give over ſinning, no man knows
Whether he ſhall one hour perſever
In doing well, a ſpight the devil owes

Us ; and the greateſt ſpight
He can us do, is to allure
Good to omit ; Sin to commit ;
That we ſhall not be foyl'd we are not ſure ;

Having in us a Source
Sending ſtreams forth continually ;
Setting us running in a Courſe
Of all impiety, inquity ;

A root of bitter gall,
And wormwood, never ſtockt up wholly
Ready at every pin to fall,
And to be more, and more, each hour unholy :

Never cur'd perfectly
Of our diſeaſe Hereditary,
That loathſom curſed leproſie,
Which whil'ſt we live on earth will with us tarry.

And little do we know
How far we may fall ere we dye :
It's therefore beſt for us to go
Thither, where there's no poſsibility.

Of

Of ſinning; falling more:
And willingneſs to dye is one
Effectual means to wound, and gore,
And kill original corruption.

Object. 1. But ſome may yet object
The painfullneſs of death; this terrifies.
Anſw. 1. To cure this fear, let them reflect
Upon worſe pains which do from life ariſe,
From day to day: nor is there pain in death,
But life gives pain at parting with its breath.

No ſting in death being found;
It cannot hurt at all; though it may pain:
There's pain in curing of a wound:
The Marriner, e're he the Haven gain,
Takes no ſmall pains, and thinks it well beſtow'd;
Though it was painfull, all the time he row'd.

All wounds by death are cur'd:
Who would not bear a little, for ſo great
A happineſs? a Haven being procur'd?
Thereby an everlaſting reſting ſeat.
But yet there is another ſenceleſs thing,
Which doth to ſome Saints ſence of terrour bring.

Object. 2. Namely ſome kind of dying:
Sudden, and violent death they cannot look
On, with a ſmile; nor without crying:
Nor can they bring their hearts theſe deaths to brook.
Anſw. Sith we muſt dye, it matters not what kind
Of death we dye, this ſhould not move our mind:

Matter

Matter we ſhould not how
We go from hence, ſo much as whither we
Shall goe: remember Chriſt did bow
His head; and dy'd a curſed death, to free
Each kind of death from being a curſe to his;
That every kind of death ſhould be their bliſs.

SECT. VIII.

Reaſons why ſome good men in proſpect of death have petitioned for a Reprieve: Practical directions to make us both willing and fit to dye. Self-murder ſhewed unlawfull, and probably damnable.

WHat may the reaſon be
(May ſome demand) that ſundry precious *Saints* *Queſt.*
Beg'd living light longer to ſee;
When they ſaw death at hand? made ſad complaints?
Their love of life proceeded from the love
Of honouring God below; not yet above. *Anſw.*

From lawfull ſelf-love too;
Having not yet attain'd aſſurance full;
They prayed for a previous view
Of th' heavenly *Canaan*; before the Pull
Of ſoul from fleſh: deſir'd ſome ſhort abode;
More quietly to render up to God:

Their ſpirits, with ſubmiſsion
To his good pleaſure; another reaſon may
Be rendred, why they fear'd diſmiſsion
Becauſe the old man ſtill in part bore ſway.

Beſt but in part are ſanctified; but
Before their end their fears are all out ſhut.

Conſiderations working willingneſs
In Chriſtians all to dye, premiſed thus:
Paſs we to things in Practice: nothing leſs
Effectual to work this will in us
Provided we be righteous.

Firſt we muſt cleanſe our hearts from carnall love,
Of earthly things; the worldlings Trinity
Muſt be renounced; we muſt get above
Rev. 12. The Moon: wealth, pleaſures, honours tye
The ſoul to them too ſtedfaſtly:

It cannot with good will be loos'd from them:
The means to cut this Gordian knot, muſt be
Carefully learn'd by all of *Abrahams* ſtem:
Firſt leave they mnſt evil Society;
And ſort with godly company.

Next needleſs cares, and buſineſs reſtrain:
Then ſtrive with God by prayer; and believe
That he will give, what they would compaſs fain,
And every day they muſt not fail to grieve;
For Sin; and regularly live.

Our ſins muſt dye before us; elſe we are
Sure to dye damned: who can willing be
To dye in ſuch eſtate? but if we care
To rid our hearts of damn'd hypocriſy;
We ſhall depart then cheerfully.

Theſe

Theſe are the motives, and the means to get
This grace: if ſtill we find a reluctation,
And that we are loth to depart, as yet;
Let's not deſpond; but live in expectation,
Our end ſhall be endleſs compleat ſalvation.

That we ſhould alwayes willing be to dye,
Hath been ſo prov'd, that none can it deny,
To be a duty, and a priviledge,
Promis'd to *Saints*, of which nought ſhall abridge
Them: but whether it's lawfull to deſire
Death is a doubt to which we have giv'n fire.
Determined th' affirmative; in caſe
Gods name thereby more glory may embrace
Than by our life. *See* in the Margin places, Judg.16.29. 30.
Evincing this one of the lawfull caſes. Exod.32.
Another is that we may be ſet free Rom.9.
From wicked mens vexing *Society*. Pſal.120.6,7.
A third that we may make an end of ſinning. 2 Pet.2.7,8.
A fourth prevention of more croſſes winning. Gen.27.46.
With this proviſo; not immoderately 1 King.19.3,4.
Deſiring eaſe; but moſt ſubmiſſively. Rom.7.23, 24.
Laſtly, to be with Chriſt, and to enjoy Pſal.38.3,41
Intire communion, without mixt alloy. Phil.1.21. to 24.
May one in any caſe (may ſome demand) Pſal.73.25.
His own life take away with his own hand? *Queſt.*
I anſwer roundly in no caſe we may *Anſw.*
By poyſon, halter, knife, or other way
To Make our ſelves away attempt, we muſt
Caſt the world out of us (this is moſt juſt)
But not our ſelves out of the world, its baſe
To run away like cowards; our ſhort race

We

We ought to run; ſtaying till God doth call
Us hence: and then moſt gladly farewell all.
Till then abide the battle we are bound.
None but moſt wicked are in *Scripture* found,
Who kill'd themſelves: *Achitophel* did ſo:
And *Saul*: and *Judas*: (as for *Sampſon*; though
He pull'd the houſe upon him; this was done
In zeal for God by inſpiration)
It's damnable to leave our work, before
God bid us leave it, upon any ſcore.
Who is himſelf; and breaks the jayl, muſt dye,
For ſuch a breach and that eternally.
Yet paſs not ſentence upon ſuch a ſoul;
It may repent in parting: ſans controll
The act is haynous, hideous, killeth both
Body, and *Soul*; unleſs repentance doth
Suddenly interpoſe it ſelf: and grace
Step in a moment into juſtice place:
Neither of which will probably be given;
This ſin beyond all others forfeits heaven:
A ſin moſt Criminous, and borders moſt
Near to the ſin againſt the Holy Ghoſt.

FINIS.

Postscript.

I finisht have
The first part of this quickning Text,
Presenting to all good men death and grave,
Passing desirable: the next
Part, I must crave
Leave to delay
The presentation of it, till
More strength of spirit, body gain I may
Which when God granteth; then I will
make an Essay.
The illustration
Of what's there promis'd to unfold
Humbly commend it to your meditation,
And for a closure shall make bold
some Consolation
To annex, by
Mentioning a doctrine which
Hath in it truth in probability,
Containing treasure very rich
(Pray lend the eye)
Gives hope to all
Who vertuous, pious, patient are
That they in the first resurrection shall
Have part, with blessedness most rare.
Holy withall,
Transcendently
Their souls, and bodies both shall be
These raised, from the dead primarily;
& to Those ~~to them~~ reunited by
Omnipoteney:

And live in bliſs
A thouſand years; during which ſpace
They ſhall bleſs Chriſt their head with Emphaſis
For merit, mercy and free grace
vouchſaf'd them: this
Work of thankſgiving
Will be the onely, or the chief
Employment of the raiſed Saints, who living
Shall all thoſe years find freſh relief:
together ſtriving,
Who ſhall outſtrip
Another in this glorious work
Of praiſing Jeſus with one joyful lip
For treading down the *Pope* and *Turk*;
Smiting thigh, hip,
They all ſhall joyn,
In ſinging Hallelujahs to their King,
From whom none ſhall dominion purloin;
Nor from his Saints, whom he ſhall bring
With him: conjoyn
Co-heirs in face
Of all the World, who ſhall behold,
Each of them Kings over the total maſs
Subdu'd unto them uncontrol'd
And in th' end as
Commiſſioners
Of Oyer and of Terminer
With him: Apoſtles; Goſpel-Miniſters
Shall higheſt ſit; much ſtatelier
Each one appears

Than Earthly Lords;
Next these to pious private men
A power of Judging also Christ affords
ill spirits; their carnall off-spring; when
Of death the cords

Are loosed which
detain'd in grave, till the last day
Of generall judgement poor and rich
Who wicked were; all cast away
into the ditch,

And Lake of fire
Burning with Brimstone; sentenc'd hither
By them whom then the whole world shall admire
Assessors with their King together,
Here counted mire.

O then rejoyce
At thoughts of reigning upon Earth
A thousand years; which ended with great noise;
Yea who have had a second birth
While here; a choice

Tranquillity
More Millions of years thousands,
On shores of Seas, even to Eternity
You shall enjoy safe in his hands,
Who did both dye

And rise again,
Ascended, sits, and reigns above,
Hath purchas'd for them freedom from all pain,
Embraceth you with arms of Love;
By him you'l gain

A Kingdom that
1. Pet. 1. 4. Is apthartal, amiantal,
Amarantall beyond the reach and hate
Of persecuting enemies all,
Who at no rate
Without, within,
Shall ~~never~~ vex ~~them~~ you more; mutations
There shall be none in heav'n; nor unto sin
any the least temptations
as first have been.
Shall er'e be there
But fellowship with God and Christ
Uninterrupted; not the smallest fear
of ever having loos'd the twist
Of grace made here
This doctrine of
As long seems to have The raised, reigning Saints of God
~~A thousand years, hath~~ proof enough
In holy writ, and their abode,
By Earthly stuff.
Inheritance.
Of the whole earth is frequently
Promis'd unto them, and as now all *France*,
is *Englands* Kings titularly,
who seem to dance
After; alone,
Possessing not a foot of ground
Of that fair Realm: but as they shall anon
Possessors of it all be found;
really own

That

That wholly; as
They have done, do, these kingdoms three:
Thus it in time shall probably come to pass:
Though haply our eyes shall not see
save in a glass.

This wish'd event
Right so, though Saints at present have
Little or nought besides bare aliment
And rayment; both too far from brave,
yet well content;

They, ere't be long
As *Abraham*, *Isaac*, *Jacob* shall
Inherit actually (as by faith strong
Those did, while living) *Canaan* all:
which did belong

To them and theirs
By Gods donation: so with them,
We being (as they were) of this world heirs, As being Abra'ms spiritual stem.
(which plain appears.)

Shall really
Possess a thousand years together
This Earthly Globe with each commodity
It doth produce, and serene weather,
Lets ~~then~~ leap for joy.

FINIS.